DYANAMISATION AYURVEDIC YOGAS

INTRODUCTION

By definition in Ayurveda Dosha (Vata, Pitta, & Sleshma) Vyshamyam is termed as disease. This exactly means the abnormality of a tissue in a human body is termed as Disease. This is accepted by all systems dealing with Naturopathy, Homeopathy etc. Ayurveda also states that Dosha Samyam (Harmony) is defined as Health. Siddhas have formulated Ayurvedic Yogas for curing various kinds of diseases by bringing Dosha Vyushamya state back to Dosha Samya State.

The manifestation of body is Pancha Buttah (Prudhvi, Aapah, Vayu, Tejeh and Akasam). Because Purdhvi tatwam is predominant in the body, we can think of human body as Pardhivam. Akasa tatwam is a neutral entity in the human body. The remaining three tatwams, viz., Jalam, Vayu and Agni are fluid characteristics. Since they possess fluidly nature, they are moving through the body continuously through the Dooshyas (Sapta Dhatu). Even modern way of expressing human body is manifestation of tissues, cells and minute organisms. These three fluid characteristic tatwams, namely Jala (Aapah), Vayu (Air), and Agni (Tejah) are keeping the body alive by nourishing the Sapta Dhatus in the body. Their performance or working nature on the body is to keep it up alive and healthy. Their action on the body is microscopic (not visible). That is why it may be felt that these three tatwams' action is just as that of fine forces which cannot be felt by any observation.

The very idea of this research work is as follows:-

The abnormality of the three doshams (Vata, Pitta & Sleshma) which originate from the three tatwams (Vayu, Agni, and Jalam) are to be tackled and to bring them back to their normality. These three doshams are not existing in crude form. Moreover, it is felt that they originate from the entity which seems to be fine material. Therefore, to rectify the abnormal tridoshams that Ayurvedic Yogas formulated by Siddhas must also exist in dynamised form. That is to say, one has to deal with fine forces to rectify the abnormality (disease). It may be pointed out here that this dynamised Ayurvedic Yoga works out on active principle. Under this dynamised state, it is not the mass taking action

but only active ions looking after the work. Untill today the ionic state is felt as most energetic to deal with doshas. Yogas are in the finer state. These ideas are purely the thoughts of this research worker.

BACKGROUND OF RESEARCH WORKER

This research worker has studied upto 10^{th} Class in a school upto 1931. Later he has taken up studies in Sanskrit, Kavyas and Vyakarana to some extent for some extent for 4 to 5 years. During the period 1940-42, he studied in the RAM MOHAN AYURVEDIC COLLEGE at Gutnur in Andhra Pradesh. The research worker, out of curiosity and interest, has studied number of books in Naturopathy and books dealing with fine forces, namely Chromotherapy, Hydrotherapy, Homeopathy and Yogasanams.

Then he entered into the field of Ayurveda in the year 1951 at the age of 35 of the research worker. During the years 1951-70, this research worker practiced Ayurveda of traditional system using crude form. Since 1970, he has experience in the field of this new technique, namely DYANAMISED AYURVEDIC YOGA. This research worker has formulated and prepared more than 100 types of medicines. **Some of the medicines prepared are:-**

(1) NARAYANA JWARANKUSAM
(2) PASUPATSTRAM (Sarveswara Rasa- Inclusive of 9 Gems)
(3) BRIHAT BADABANALAM
(4) VISHANASANA RASAM
(5) MAHA VATA VIDHWANSI
(6) MAA LAKSHMI VILASA RASAM
(7) MAHARAJA MRUGANKAM
(8) MAHA JWALA MARICHI YOGAM (By Jnan Jyoti Yateeswara)
(9) SARVANGA SUNDARAM

The choornams are:-

(1) TUMURVADI CHOORNAM
(2) AGNITUNTE VATI
(3) SOOTHA SEKHARA RASA

and many other important yogas compiled from the famous book namely **BHAISJYA RATNAVALI, RASAYOGA SAGARAM** and **YOGA RATNAKARAM.**